

fore the thrifty and industrious a wider door of greatly accelerated usefulness. The world, its gold and silver, its cattle upon a thousand hills, are but a means to an end. The new century ought to bring a clearer view of that end and to awaken a greater desire to accomplish it.

The past century has witnessed an unprecedented centralization of the world's wealth, and millionaires are neither strange nor unusual, while it is prophesied that during the next century the millionaire will be supplanted by the billionaire. God forbid that man shall so lose sight of the purpose of his Creator! The new century ought to witness a greater triumph of the principles of Christ; ought to see a more universal acknowledgment of them in the lives of men; ought to see a more general loving one's neighbor as one's self.

The new century ought to so exalt the beauties of a life of sacrificing service, that no man could bemean his own being by feasting upon the toil and drudgery of others.

The new century ought to witness the triumph of right over wrong; to see the great chasms that are yawning between class and class, man and man bridged over, yea closed up by a practical application of the Master's teaching. Lord Jesus, hasten the triumph!

Milledgeville, Ill.

THE GOING AND COMING CENTURY

D. C. MOOMAW

We are come to the parting of periods. One hundred years more of the world's life is done. Much of its work momentous, much of it portentous. Tragic has been its history, comic its follies. Little has been wrought for humanity, much for the shadowy realm. Where one step has been made forward another has been made backward. The blood of battle still runs red and licensed robbery is rampant. Law protects the strong, and the weak look to the millennial stage for redemption.

The church is passing into the faithless stage, which is the final one, and her rites and ceremonies are the ceremonies of a spiritless corpse. The world is reeling in the drunken throes of coming dissolution, and like a threadbare garment, it ceases to perform its primal functions. Fear and trembling loosen the loins of mankind, and they hear the sound of the marching heralds who bear the fiat of an avenging Judge who summons a guilty world to this inexorable bar. Sleepers sleep, drunkards are drunken, the unclean wallow in the filth and mire of sensualism. Men's ears are gross and eyes are blind, and tongues are dumb, and hearts are without feeling. As it was in Noah's and Abram's time so it is becoming now and naught can save this world and give it the twentieth century of rest and peace save the coming of an infinite Judge who will judge it in righteousness.

This may be pessimistic to some who fain would cry, "Peace." So be it. Noah, Abraham, yea all the patriarchs, prophets,

seers and all the wise of all the centuries gone were pessimists. So was the Incarnate One and so are all his faithful heralds. Repeat ye heralds, the ancient prophet's cry, "Jacob his transgressions and Israel his sins."

Awake, fair virgins and trim your lamps for this century, perhaps its first decade, perhaps its last, will bring your long absent bridegroom.

Brethren, upon the watch tower, speak to a dying world *all* the words of this life, and wash your hands of guilty blood. The avenger is coming, the husbandman has summoned his stewards, his rewards are in his hands, and the place he went to prepare is ready. The God of all the centuries past, and of infinity to come keep and preserve us unto everlasting life.



THE MESSAGE OF SCIENCE IN THE TWENTIETH CENTURY

C. ORVILLE WITTER

A most wonderful century is now passed into history. There have been many things accomplished during the nineteenth century which will rank it among the greatest epoch making centuries in the world's history. It has witnessed the development of the greatest nation on the face of the earth. Men have come upon the stage of public life whose names will be an inspiration to the youth of the world for all time. The names of such men as Tennyson, Lowell, Lincoln, Gladstone, Bismarck, Spencer, Agassiz, Darwin, Drummond and of such women as Francis Willard and Clara Barton will never be forgotten. They have bequeathed a legacy to the world which will be an everlasting memorial to their great and noble lives.

To the material world the past century has added an innumerable list of discoveries and inventions which have made the lives of men fuller and richer. It has brought to us the steamboat, the railroad, the telegraph and telephone, the sewing machine, the bicycle, the x rays, the perfected microscope and telescope, anaesthetic surgery and a host of

things which have carried with them wonder as to what we may expect next.

What will the twentieth century bring? No one can begin to tell all it will bring but there are a few things we can prophecy with a strong feeling of certainty. This century will see liquid air put to many practical uses. It will see aluminum produced cheaply enough to be of very common use. It will see the perfection of the air ship and it is probable that when the twentieth century closes air ships will be as common as bicycles and automobiles are today.

But the greatest advancement will be made along scientific, intellectual, sociological and spiritual lines. It has been a noticeable fact that the material progress of the last quarter of a century has far exceeded the spiritual advancement. In the rivalry to accumulate vast fortunes and to erect immense structures the spirit of greed and exaltation has dwarfed the spirit of altruism and humility. There are some brilliant exceptions to this but it must be admitted that this is the tendency of the age.

One of the greatest blessings the coming century will bring will be the harmonic working of the theologian and scientist. The great scientists of the twentieth century will be versed in theology and no theologian will stand as an authority who is not thoroughly acquainted with the investigations and deductions of science.

The nineteenth century has done a great deal towards harmonizing these supposed conflicting fields of thought. Vast masses of myth, legend, marvel and dogmatic assertion, coming into the scientific atmosphere of this century have been dissolved away like icebergs drifted into the gulf stream. The scientific spirit of the age asks the why of things and demands an intelligent answer. A few centuries ago theologians burned scientists at the stake for making discoveries which conflicted with their dogmatic ideas. Today the theologian welcomes the discoveries of science as explaining points in the revealed Word which were mysteries until such discoveries were made. Bruno was buried by the Roman inquisition because he dared to teach the nebular hypothesis, and Darwin has been anathematized because he propounded or rather produced strong evidence that life was a process of evolution from lower to higher forms or vice versa. While the theology of either of these men is not safe for one to base his faith upon yet it was not the Bible which they contradicted nearly so much as it was the old musty theology which remained as a relic of the dark ages. Today in all first class theological schools they are teaching the very things that these men were criticised for presuming to teach.

Men are coming to see that the Bible can not from the nature of things be an authority on questions of science and at the same time they see that in order to make a law that would evolve a human being from a protoplasmic cell, there must be a Being whose